

A fourth Proceeding in  
*the Harmony of King*  
Dauids Harp.

That is to say;

*A Godly and learned Ex-*  
position of six Psalmes moe of the  
princely Prophet Dauid, begin-  
ning with the 62. and end-  
ing with the 67.  
Psalme.

Done in Latin by the reuerend Doctour  
*Victorinus Strigelius* Professor of Di-  
uinitie in the vniuersitie of Lypsia in  
Germany Anno 1562.

*Translated into English by Richard Ro-*  
*binson Citizen of London.*  
1596.

Scene, perused, and allowed.

Keepe me O Lord from the handes of the vngodly: pre-  
serue me from the wicked men, Psal. 140. 4.

Behold, he that keepeth Israel, shall neither slumber nor  
 sleepe, Psal. 121. 4.

The Lord himselfe is thy keeper, the Lorde is thy defence  
 vpon the right hand, ver. 5.

L O N D O N  
Printed by Valentine Simmes.  
1 5 9 6.



Qui LEO de Iuda est, & FLOS de Iesse, Leones  
Protegit & Flores ELIZABETHA tuos.

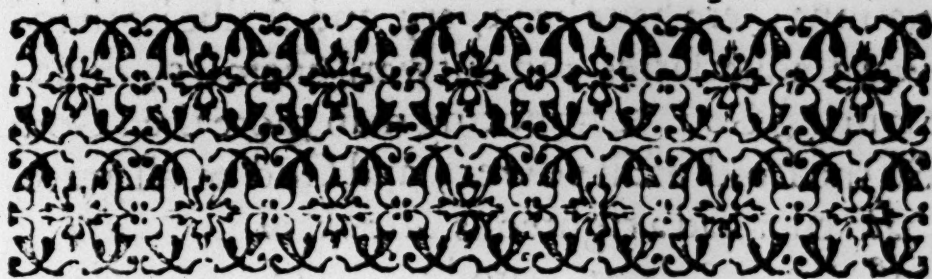
*Briefe Contents of these sixe Psalmes.*



Iudith. 9. 11. Humilium Deus Auxilium.

Reu. 5. 5. Vincat Leo de tribu Iuda radix David.





To the right honorable Sir Tho-  
mas Egerton knight, Lord keeper of  
the great Seale of England, grace, mercy,  
*peace, and plenitude of temporal and eternal*  
beatitude in Christ Iesus our Lord,  
*and Saviour everlasting.*



Ow, euen now amongst vs in these  
later dayes (right Honourable and  
chosen Patron) do the prouidence,  
presence and promises of God ap-  
peare, worke, and prooue effectual-  
ly according to that saying of the holy God of Is-  
rael, in the dayes of *Samuel. Them that honour me*  
*I will honour, and they that despise me shal be despi-* 1. Samuel, 2. 30.  
*sed.* This was then spoken and afterwarde effected  
touching the carelesse and disobedient chil-  
dren of *Ely* and their posteritie, as inward aduer-  
saries of the welfare of Gods Israel. This was also  
then spoken, and afterwarde effected in a godly 2. Sam. 8. 17.  
religious and iustified *Zadok* (succeeding *Abia-*  
*thar*, one in authoritie with king *Dauid*) against  
his outward enemies the Philistines and other  
nations in those victories, For as in all ages and

*The Epistle Dedicatorie.*

nations there haue been, are, and shalbe both inward aduersaries and outward enemies, dishonouring God, & honoring man more then God: So the Lord of all power, and God of all grace, hath euer had a righteous *Abraham* in *Caldea*, a iust *Lot* in *Sodome*, a godly *Daniel* in *Babylon*, a deuout *Tobias* in *Niniue*, a patient *Iob* in *Husse*, and a zealous *Nehemias* in *Damasco*: who both amongst inward and outward enemies haue honoured God and been honoured by him, despising those which haue despised him. And againe, Gods prouidence, presence, and promises haue been no lesse effectuell with others, as *Ionathas* in the Court of *Saul* to fauour *Dauid*: *Obadia* in the Court of *Achab* to entertain the Prophetes: *Abdemelech* with king *Zedechias*, to intreate for *Jeremie*: *Petrus*, *Dorotheus* and *Gorgonius* in *Dioclesians* court to embrace Christianity: & generally to honour God, which hath honoured them, and to despise those which haue despised him. Neither in our time hath Gods goodnesse in this failed. For like as we haue had, and still haue inward aduersaries, as *Athistes*, *Epicures*, *Hypocrites*, and *voluptuous worldlinges* which contemning the grace of God, peruert both their owne waies, and hinder, discourage, diminish, and blemish the welfare of the godly elect by faith: So this our age and present happie state, wanteth not forreign enemies farre off, which with Tyranny, Papistry, Infidelitie, Heresie and Schismes lie lurking, looking for a day to assault vs, and bend all their pollicies, and powers to subuert vs, which haue  
honoured



*The Epistle Dedicatorie.*

honoured God, who hath honored vs, and who may iustly contemne them that contemne him. As blessed be God for his louing fauour and vn-  
speakeable mercies manifested long agoe, and of late time vpon this our little *Bethulia* of England, where our gracious *Iudith* humbling her selfe in his feare, seeking the honour of God, hath been honoured by his prouidence, is honoured by his presence, and shalbe honoured by trusting in his promises aboue humane expectation, to his endlesse glory and praise, and our continual comfort : but to the contempt and confusion of all contrary opposite powers whatsoeuer. In respect whereof (Right Honourable) and for that both Prince and Piere, rich and poore haue iust cause to reioyce in his feare, and to be thankfull for the enioying of this his fauor : As I (of many others which may doe better) acknowledge my selfe to be one of the least in abilitie, yet for that I would not be the last in good will of any which can or may any way expresse their dutifull indeuour in *Honouring that God which hath honoured vs, and contemning them which contemne him, and vs.* Having these xx. yeares and vpwardes, applied my time & talent in translating learned mens works out of Latin into English, approued by authority, & furthered by faithful benefactors, whereas I did certaine yeares past dedicate some of these Expositions vnto the right honourable learned and vertuous Sir C. H. K. Lord Chancellor, of England, and after him another portion to the right honourable Sir I. P. K, Lord Keeper, &c. your  
honours

*The Epistle Dedicatorie.*

Isaie 44.19.

Isaie 49.2.

honours Antecessor: and last of all, another part,  
to the Queenes most excellent Maiestie well ac-  
cepted: Do now addresse, and dedicate the expo-  
sition and translation of these fewe Psalmes mo-  
vnto your honourable good Lordship: as vnto  
that honourable personage, chosen of the Lord,  
for a shepheard to stand before him in practise a-  
gainst all inward aduerlaries of Gods Israel a-  
mongst vs, and as a chosen shaft in the quiver of  
the Lord for praier, against all forraigne enemies  
far from vs. Humbly beseeching your honourable  
good Lordship heerein thankfully to accept my  
good wil: to the furtherance of my poore pen and  
studie: And my heartie and thankfull praier shall  
be dayly prest vnto almightie God for your ho-  
nourable lordships long life, health, increase of  
honour and permanent heauenly felicitie in  
Christ Iesus. London in S. Brides parish, 2. No-  
uember, 1596.

*Your Honours humble and deuoted  
Orator, Richard Robinson,  
Citizen of London.*

3 00 60





PSAL. LXII.

*Nonne Deo subiecta erit, &c.*

*To the excellent Musitian Ieduthun: a Psalm  
of Dauid. When he left Asaph and his bre-  
thren before the arke of the Lordes couenant  
to minister there. As in 1. Chron. 16. 39. 40.  
41, 42.*

THE ARGUMENT.

**T**He whole Psalm is a doctrine  
inioyning vs to haue confidence  
reposed in God alone, and for-  
bidding vs to trust in anie hu-  
mane helpes: For he that put-  
teth his trust in the friendship  
and familiaritie of men, as in  
demonstrations or rules immo-  
ueable, he holdeth himselfe by a slender and intrueth a  
rotten threed; as that most pleasant Orator Demades  
sometime said. But not with lesse elegancie is it saide  
by Salomon, *Prou. 27. vers. 19. As in water face an-  
swereth to face, so is the heart of man vnto man.* Every hi-  
storie is full of examples, but we for breuities sake wil  
be content with the example of *Aratus the Siconian.*  
*Aratus* whom *Polybius* calleth the *Grand Guyde*, of  
the *Achaians* common-wealth, liued long most lo-  
uingly,

*The effects of  
this Psalm.*

*The rewardes of  
wicked amitie.*

uingly, & most familiarly with the *Macedonian* kings: But at length through fained suspitions conceiued by them against him, poison was giuen vnto him; which hauing drunke vp and receiued into his inward partes: *Aratus* saide, *Hæc sunt præmia Regia amicitie*. These the rewards be of kingly amitie. Neither in deede are such kinges and princes fauours only more ebbing & flowing then anie arme of the sea, but the zeales of all men without exception are vncertaine, and more easily changed then the Moone, which neuer keepeth one countenance. This inequality maketh the 146. Psalm there saying Verse 2. *Opus not your trust in princes, nor in the sonnes of men in whom there is no helpe*. But few at any time do beleue these sayings without experience, which is the Schoolemistres of tooles, according vnto the prouerbe: *Stultus accepto damno sapit*. It is euer the fooles guise, by harne receiued to be wise. For there is not anie man whom you shall see not a little proud with a small puffe of winde rising from the fauours of mightie persens, and in trusting hereunto doe busie themselves in matters vaneedfull. But we being thoroughly mooued with Gods admonishments, let vs amend these euils, and let vs learne, that God is only a faithfull and firme friend, counsellor and helper, who indeed forsaketh not his, in the midst of death.

*The Psalm and exposition thereof.*

Verse 1 My soule truely waiteth vpon God, for of him commeth my saluation.

Verse 2 He verely is my strength, and my saluation: He is my defence, so that I shall not greatly fall.

Doctrine of the first Commandement touching Silence & Hope, as I said, is deliuered in this Psalm: ver. 1.

Waite



Waite (saith he) vpon the Lord, addresse thy selfe vnto him, and hope in him. ~~Waiting~~ or silence is opposed against impatience, and disdain, to him that seeketh remedies not granted, or els granted: but in despising the order which God hath ordained, as many seeke for medicines or helpes from Southerners against the commandment of God, which forbiddeth to aske counsell of the diuell and his instrumentes. Others runne for helpe vnto Physicians, whose science although it be graunted and approued by God, yet ought it not to be the first and principall object of mans will. Let vs therefore in miseries be patient, and let our hope be deeply rooted in Gods promises, which cannot be wearied, nor in any wise mooued out of place. But afterwarde let vs in a right order seeke remedies graunted vs, least wee sinne vpon the contrary part, namely in tempting God according to the saying of Syracides chap. 38. 9. My sonne faile not in thy sicknesse: but pray vnto the Lord, and he wil make thee whole. Deferre not to turne vnto God, and then giue place vnto the Physician. Verse. 11. These rules if wee shall follow we shall neuer be cast out of our standing, but we shall stand like rockes immoueable, whereupon the frothing some of the sea dashing, doth againe fall away from them.

Of patience and hope in God, when we are afflicted,

Verse 3 How long wil ye imagin mischief against euery man? ye shalbe slaine all the sorte of you: yea as a tottering wall shall ye be, and like a broken hedge.

Like as the raging diuel bereth & greueth the Church in her olde age, which by reason of age is weaker and feebler: So the instrumentes of the diuell doe insult vpon dead persons & such as are brought low, & do not make by the broken wall with fortified watches, but with violence and assault endeavour what they can, quite to ouerthrowe the

Sathans extreme outrage against the church in her old age,

the same. This proper mark of diuelish reimpling at good mens miseries, let vs not suffer to be burning in vs: but let vs be moued with other mens miseries, and let vs studie as our vocation and abilitie will serue vs, rather to pacifie then increase them. For hee that standeth let him take heed lest he fall: for it may happen to euery man that doth happen to any man.

Verse 4 Their deuise is onely how to put him out, whom God wil exalt: their delight is in lies, they giue good wordes with their mouth, but curse with their heart.

Simulation in  
princes courts,  
&c.

Though our whole life be full of dissimulations, yet the examples of Courts are more manifest: for there the face, countenance, and eyes doe often dissemble, but the speech most often: for the greatest part of Courtiers doe flatter a man to his face, but priuily, if occasion be, can lay a colde pad in the strow. And specially if they see any stranger to prosper, and to be of any estimation with the prince: vnto this mans destruction doe they prepare and bend all their enterprises. But these plagues of Courtes, are better knowne then that they require long recitall of them heere by me in this place.

Verse 5 Neuerthelesse my soule, waite thou still vpon God, for my hope is in him.

Verse 6 He truly is my strength and my saluation: So that I shall not faile.

Verse 7 In God is my health, and my glory: the rocke of my might, and in God is my trust.

Antonius saith by Ciceroes citing a *Maxima in dicenda ratio est, ut si quid boni causa habet in ea habitum, hanc rem commoer.* &c. This rule hold I in speaking, that if the cause I take in hand haue in it any goodnesse, or right,



right, in the same I may dwell, stand and remaine, &c. So the holyghost twice or thrice repeateth here that which is excellent, that he may keepe still the hearer or learner of his Psalmie in the cogitation of most excellent matters: for as Epictetus notably said, *Non potest doctrina aculeos relinquere in animo, nisi quis eadem quotidie audiat & ad vsum transferat.* Doctrine can leaue no strength in the minde, except a man daily heare the same, and apply it vnto vse. Let vs not then with a certaine loathing and satietie be quite carried away from repeating of most excellent sentences, but let vs giue thanks vnto the holyghost that he speaketh the same matters from the same purposes, and with this confirmeth our faith.

Verse 3 O put your trust in him alway (ye people)  
poure out your hearts before him, for God is  
our hope.

He applieth his example vnto the vniuersall church, as if he should say; God is much more ready to giue, then we are to receiue. Come ye therefore vnto this good and gracious Lord, who is more truly called, The delights of mankind, then was Titus the sonne of Vaspasian, and freely put forth your petitions in his presence, yea poure out your hearts before him: for he reioyceth and is delighted in this consent or vniety. Last of all, put your trusts in him, not onely in prosperitie, but most specially in aduersitie, and beleue ye that you are receiued and heard, yea, though all creatures seeme to haue conspired your destruction. Hitherto appertaineth the notable saying of Saint Paul Ephel. 3. where hee affirmeth, that wee haue these three things, by Christ, easie accesse vnto the Father, free speech, and sure confidence to be heard. Doubtles it is a great thing for a man to come in the sight of God; and a greater matter to speake franckely and manifestly, that which a man thinketh. But the greatest matter of all

is, without doubting to beleue, that God denieth vs nothing. Nowe thinke with your selfe what and how great thanks is due vnto the Sonne of God the Mediatour, through whose grant and gift we possesse all these things.

Verse 9 As for the children of men, they are but vaine, the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

Verse 10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase set not your hearts vpon them.

Euery law is a commandement of that which is right, and a conuincer of that which is wrong: And Iustice comprehendeth the eschewing of vices, and the studie of well doing. Like as therefore he hath hitherto deliuered vs a rule or precept teaching confidence setting it selfe in God: So now afterwarde he forbiddeth vngodly confidence in humane things. For our body is weake, our feature or beauty fraile, our health vncertaine, our life most short and fickle fading, honour is vaine, because it is either fained, or not of continuance, our wil is corrupt, wisdom is small, vertue languishing, and finally affection troublesome. Seeing therfore al humane things are weake, brittle and fraile, may we doubt yea or no, but that it is more safe and far better to trust in God onely, then to nourish an vngodly confidence, not onely in Princes and Peoples good will, but also in their wealth and other things, which while they glitteringly shine, are quickly broken.

Verse 11 God spake once and twice; I haue also heard the same, that power belongeth vnto God,

Verse 12 And that thou Lorde arte mercifull: for thou



thou rewardest euery man, according to his worke.

The last verses containe a Reason, why it is better to haue our hope reposed in God, then in creatures: because there is in God a will and power to helpe and saue. Creatures either lacke will, or power, or both. For first as Plato saith elegantly, *Amicus est animal natura mutabilis*: A friend is a creature, soone changed in nature. Next of all, second causes can not any way worke, without the first: But the will of God towards the godly ones is vncchangeable, according to that saying, I say 54. verse 10. But my mercy shall not depart from thee, nor the covenant of my peace shall be moued, saith thy merciful Lord. And how say ye to it that gods power hath nothing to withstand or let it, but all things giue place to it, and all things yeelde and obey the same? Let therefore our hope indouour it selfe with the will and power of God, and not with humane indouours and helps. But the phrase of Lawe [Thou shalt reward euery man according to his worke,] let that be vnderstoode according to the interpretation of the gospel: for the preaching of the gospel teacheth, who be iust, & who be vniust, in what maner workes do please or not please God. The person is iust, that is accepted vnto God, not for workes, but for the Mediatours sake whom mans faith reuerently embraceth with a kisse. Again, obedience be it neuer so lame and vnperfect, yet notwithstanding when faith in the Mediator shineth forth before the same, it is acceptable vnto God. But hee that beleueth not in the sonne, vpon him remaineth the wrath of God, than which nothing may be thought more sorrowfull.

Who be iust, and  
who be vniust.



## P S A L. 63.

*Deus, Deus meus, ad te de luce, &c.*

*A Psalm of David when he was in the wildernes of Ziph in the Country of Iuda. 1. Sam. 23. 24.*

## THE ARGUMENT.



The want of a  
good thing ma-  
keth it more to  
be desired.

Like as sound health is more acceptable vnto them which are recouered and broght out of sicknesse, then vnto others which were neuer sicke in bodie: euen so good things long before desired, do more delight vs then those which we haue continually receiued. For of Priuation or wanting (if I may so say with the Logicians) are the habites esteemed, and men in wanting vnderstand how precious good things be. The same thing hath beene vsually happening to the godly ones: for although they loathe not their present benefites, namely the voice of the ministry, and lawful vse of the sacraments, nor yet with fulnesse are estranged from them. Yet notwithstanding more feruently doe men desire these benefites, so often as from their mothers breast (that is, from the publike ministry, and from the outward societie of the church) they are taken and plucked away. For then the milke of Gods word waxeth sweeter and sweeter, and the crummes falling from the Lordes Table are had in more price and reuerence. To this purpose saint *Iohn Chrysostome* expound-



expounding the first chapter of the epistle to the Romanes saith, *Nunc verbum Dei inter nos habitat abunde cum omni sapientia, & sine periculo docetur & discitur, quia p[ri]ncipales suscipiunt patrocinium docentium & discipulorum euangelij doctrinam. Hac autem copia verbi, & presenti tranquillitate non ita afficiuntur homines ut parcerat. Veniet igitur tempus triste & luctuosum, quo dissipatis publicis catibus ecclesia, pauci exultes in aliquo angulo trepide conuentent, & inter se communicabunt fragmenta cælestis doctrine & consolationes, & pro his reliquiis Deo ingentes gratias agent.* In English thus: Now the worde of God dwelleth plenteously amongst vs. with all wisdom, and is without daunger taught and learned, because godly Princes take vpon them to defend the teachers and learners of the doctrine of the gospel. But men are not so well giuen to fauour this plenty of the word, nor to further this present peaceable estate, as meet it was they should haue done. Therefore a heauie and lamentable time shall come, wherein the publike congregations of the Church being scattered here and there, a few persons shall assemble themselves in some corner with feare, and shall communicate amongst themselves the fragments of the heavenly doctrine, and consolation, and for these fragments shall render great thanks vnto God. This same opinion of *Chrysostome* hath such familiaritie and likenesse with this our age, that neither may one egge be more like another, nor milke more like milke: For all churches, and all schooles, do euen as it were thorowly ~~rage~~ ringe with the daily preachings of the gospel, and the sacraments are rightly administred. But because the greatest part of men is vnthankesfull vnto God for so great plenty and abundance of his worde, *We must feare a famine will come, not indeede of bread and wine, but of the word of God. Let vs therefore walke in the light, while we haue light, lest darkenesse come vpon vs,* Iohn 12.35. And

S. Iohn Chrysostome his wordes vpon the first chapter of Saint Paul to the Romanes applicable to this place.

although godly exiles and certaine others oppressed in miserable manners are not able to come to the hearing of the gospel preached : yet with this consolation do they sustaine themselves, that not only they are the citizens and members of the Church, which by the grant and gift of GOD doe heare the preachers of the gospel and ministers thereof in Churches and Schooles; but they also which ioyne together their prayer and confession with the true church : for like as Dauid was not at all seuered from the societie of Gods church, because hee was banished : So the godly ones with Turkish or pontificall tyranny being oppressed and destitute of publike ministry, are and remaine citizens of the church, if they adioyne their prayers and worshipings vnto those congregations, wherein the gospel is preached: and doe not cast away their confession of the truth.

*The Psalme and exposition thereof.*

Verse 1 O God thou art my God, early will I seeke thee.

Verse 2 My soule thirsteth for thee, my flesh also longeth after thee in a barren and drie land, where no water is.

**T**his is a notable description of a fervent desire. For like as the Hart being pursued, flieth, and is made weary with long chase, so that he earnestly desireth the lively running waters, to quench his thirst, and refresh himselfe withall : so the godly minde unfainedly, and from his heart desireth to haue recourse vnto the publike congregation of the church, wherein soundeth the pure word of the gospel, and the sacraments are rightly administered:



nistred: for so saith the 27. psalme verse 4. One thing haue I desired of the Lord, which I will require, euen that I may dwell in the house of the Lord, al the dayes of my life, to behold the faire beauty of the Lord, and to visit his holy temple. And the 95. psalme and fourth verse saith, Blessed is the man whom thou chusest and receiuest vnto thee; He shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, euen of the holy temple. These and such like sayings which are euery where extant in the psalmes do instruct the Reader touching greatest matters. For first they do teach that there is no thing better, nor any thing more wishfull then to liue most friendly and louingly with the congregation which is the Temple and dwelling house of God and that for euermore enioy the sight of God. Secondly, they accuse and condemne the erroneous persons which will bee members of no church, but seeke for Platoes citie, wherein is no infirmitie. Let such knowe that they are not chosen vnto the society of life everlasting, because they are not of that congregation of those that be called, according to that saying of S. Paul Rom. 8. 14. Whom he hath chosen, those he hath called. Thirdly, they comfort the godly ones, who indure great sorrow in their mindes to be absent from the common assemblies of the church: for Mat. 5. 6. They are blessed which hunger and thirst after righteousness: and most earnestly wish and desire to be ioyned with the true church. Last of all, they discern the true church from other Sectes. For the church holdeth fast the possession of the holy and sacred fountaine, from whence are drawne necessarie doctrine and wholesome consolations. But other sectes are desert places full of errors and darkenesse, and boyde and barren of al consolation: for though they retaine a particle of the Lawe, yet they either are utterly ignorant of, or corrupt the gospel. But touching this difference I haue oftentimes elsewhere spoken in the psalmes.

Verse 3 So haue I looked for thee in holines : that I might behold thy power and glory.

He expresth plainely the cause of this desire, because God is in the Church alone truly acknowledged and called vpon, and the speciall presence of God is perceiued : for he calleth Gods glorie, the proper ornament of the church; namely the pure doctrine of the gospel, and signes of grace, which are called usually the Sacraments. The power of God; he signifieth that maner of presence wherewith god is present vnto his church alone: for though God in power and substance be euery where, according to Ieremies saying 23.24. Doe not I fill heauen and earth? And Paul saith Actes 17.28. In him wee are, liue, and moue : yet, by another reason God dwelleth in his church: for there he is by his word and sacraments so effectually, as he may regenerate & sanctifie many vnto life euerlasting. This power doeth not reason see, which is mal-contented with the simple and base outward shewe of the worde and sacraments. But Dauid and other the godly ones feelee in their heart a new light, and the beginnings of euerlasting life, inflamed by the word and signes of grace, Rom. 1.16 The gospel is the power of God for saluation vnto all that beleue.

Verse 4 For the louing kindenesse is better then the life it selfe : my lippes shall praise thee.

He amptifieth the cause of seruent desire by comparison of present and eternall benefites. The greatest part of men seeketh after honours and pleasures, and thinketh these fading and vanishing shadowes the chiefe good gifts or blessings. But I preferre thy mercy promised in the gospel before al benefites which are momentanie in this life : For what doth the whole possession of the world profite a man, if thereby he endanger his owne soule: with this sentence our mindes are so to be confirmed, that we may euen despise those, which deride vs so thinking,

Verse



Verse 5 So long as I liue will I magnifie thee on this manner, and lift vp my handes in thy name.

Verse 6 My soule shall be satisfied as it were with marrow and fatnesse, when my mouth praiseth thee with ioyfull lips.

He spake before of the impulsive cause, that is, of the object, which mans will chiefly desireth: Now addeth he the small causes of so great a desire: I desire not the conjunction or aggregation unto the church, with a certaine ambition or couetousnesse, associate themselves with the church for wealth and promotions sake, but I looke for, and seeke after those chiefest and most excellent conclusions, that I may call vpon God, and declare my thankfulness vnto him both with tongue and other duties. For although in these miseries of banishment I doe call vpon God, yet with sighs and teares I make my supplications. Seeing then God loueth a cheerefull giuer, there shoulde be nothing more wishful vnto me, then with a ioyful mind and mouth to worship and honour God. And if I might be once partaker of this desire, I should iudge my selfe of nothing more happie, and with my head to touch the top of the skies. But the first five verses doe excellently describe the reason of his prayer: For first in his prayer sheweth faith beleeuing that wee haue God mercifull vnto vs as the Psalme in this place saith. O God thou art my God. Secondly his seruente prayer resteth of this faith which is compared vnto a thirst: My soule thirsteth for thee. Thirdly praying he seeth God, that is, feelth the speciall presence of God: So haue I looked for thee in holinesse. Fourthly, the feeling of Gods mercie & comfort farre passeth all pleasures: For thy louing kindnes is better then the light it selfe. Fifthly, vnto prayer is the worshipping of God adioyned, or rather made like: My

A repetition of  
Dauids prayer,  
and five reasons  
thereof.

lips shall praise thee, &c. Last of all: The minde is fed full of consolation, none otherwise then the bodie is with fat meate, in these wordes. As it were with marrow and fatnesse, &c.

Verse 7 Haue I not remembred thee in my bed, and thought vppon thee when I was waking.

Verse 8 Because thou hast been my helpe; therefore vnder the shadowe of thy winges will I reioyce.

Verse 9 My soule hangeth vpon thee; thy right hand hath vpolden me.

He confirmeth his affirmation from a strong reason, as if he said: If I now do duely remember thee with thankfulness in my sorrowfull and lamentable bannishment, what thinkest thou that I will doe when I shall be restored into the rightfull recoverie of that which I haue lost wrongfully? For then wil I frankly and freely, fully and wholly giue thee thanks, and I will driue the ship as it were with oares, but I will saile with large spread sailes and prosperous windes, that is, I wil most evidently declare that I am thankfull vnto thee for thy helpe, defence and restitution. Vnto thee I say I will wholly deuote my selfe, and in thee wil I repose and as it were consecrate al that is mine.

Verse 10 These also that seek the hurt of my soule, they shall go vnder the earth.

Verse 11 Let them fall vpon the edge of the sword, that they may be a portion for Foxes.

He addeth vnto his other affectes or motions, (which are most feruent in this Psalme) a iust indignation against his enemies, and being full of faith, and the holy ghost fore-  
prophe-



prophecieth vnto them a tragicall end of their mischiefe. David praierh for the destruction of his enemies.  
 Now indeed Saul proudly ruleth, carrieth stately countenance in the worlde, and laieth snares for me poore Innocent: But within a while my enemies shalbe miserably slaine and shall die and bee buried with dishonour. These stormes doe I foresee, sitting as it were in a Tower, and am partly sorrowful for the euerlasting destruction of many soules and partly reioyce that God setteth forth a testimonie of his presence in the Church, whereinto others looking, may learne to feare God.

Verse 12 But the king shall reioyce in God, al they also that sweare by him shal be commended: for the mouth of them that speake lies shalbe stopped.

He affirmeth that hee will become a king trusting in Gods promise, according to that saying; Habacuk 2.3. If the Lord shall tarry, looke for him, becaute when he commeth, hee will come speedily and will not linger. He also addeth a perticle touching an othe, which is not to those that vnderstand the doctrine of obscure the second Commandement. For an othe is a kinde of calling vpon the name of God, wherein wee promise something, putting or taking God first for a witnesse and iudge in the cause. For we pray that he would confirme our promise with his testimonie, and punish and destroy the parties guiltie of periury, or false forsworne persons, according to the threatning added in the second commandement. And as God alone is to be called vpon, so were it a wicked thing to sweare but by the name of the true God, as in Deuter. 10. Moyses commandeth. But the full doctrine touching an othe cannot be beere explained: wherefore let the godly ruler take & apply them for that purpose out of His protestation of thankfulness towards God. bookes methodically written and published. For in this Comentary we do not increate vpon common places, but

with a certaine grammaticall diligence, we interpret the same Psalmes so, as the reading of them may be more easie and pleasant vnto the yonger sort.



PSAL. 63.

*Exaudi Deus orationem meam.*

To him that excelleth, a Psalm of David; against his enemies, and touching their punishment, and destruction.

THE ARGUMENT.



His Psalm is a praier against Sycophantes and slanderers in kinges and princes courtes, which most subtilly seeke to staine the true doctrine and the godly ones: For, such both vnderstand and prooue the saying of *Megius* who was a Sycophant in the court of *Alexander* the Great: *Calumniare audacter, quia aliquid semper haret*: Slander still boldly, something alwaies sticks in thee. But the Psalm threatneth vnto them a punishment of recompence, which is described in the verse of the poet. *Struens alteri malum, fruit suo pati malum*, Who seekes a mischief to another man, may seeke his own destruction now or then. Againe, *Iuxta malis haec commissio pro crimine poena est. Si qua feterunt eadem patientur et ipsi. Nulla enim poena iustior est quam necis artifices arte perire sua.*



A punishment iust to the wicked men;  
 This is for crime so committed by them;  
 That if they haue done anie wickednesse,  
 They therfore should smart al remedilesse:  
 For no punishment more iust can be,  
 Then the wicked in their wickednesse perish to see.

Of this rule there are examples set down in the historie of *Daniel* and *Hester*: For, indeede they which flattered *Daniel* were cast into the denne of Lyons: and *Haman* was hanged vpon the same gebet, which he had prepared for *Mardocheus*.

*The Psalme and exposition thereof.*

- Verse 1 Heare my voice, O God in my praier: preserve my life from feare of the enemye.
- Verse 2 Hide me from the gathering together of the froward, and from the insurrection of wicked doers.
- Verse 3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter wordes.
- Verse 4 That they may priuily shoot at him, which is perfect, and sodainly doe they hit him, and feare not.
- Verse 5 They courage themselves in mischief: and commune among themselves, howe they may lay snares, and say that no man shall see them.
- Verse 6 They imagine wickednesse and practise it; that they keepe secret among themselves, euery man in the deepe of his heart.

Albeit there seeme to be no remedie against the Symphtes byring of nipping girdes; yet wee must craue of  
 D God,

Apelles his description of Slander, with her adherentes.

God, that he himselfe would represse and vanquish those Sycophantes, which bend the most hurtfull weapon to do mischief, namely their tongue: and doe nothing lawfully, nor manifestly, but worke all in secret and by subtill deceiptes. When I reade these thinges the declamation of *Lucian* the poet comes into my minde, which he made against slander: for he declareth that there was such a description of slaunder set forth by *Apelles* painter of *Ephesus*, viz. There sate a noble great person with very long cares, reaching forth his hand vnto slaunder, comming a far off vnto him; about which person stand two silly women, Ignorance, and Suspicion. To him strait cometh Slaunder brauely attired, shewing euen the verie countenance, gesture of body and all manner action, of beastly cruell anger, and in her left hand holding a burning brand, but with her right hand haleth by her a silly wretched yong man whom shee holdes by the haire of his head, he stretching forth his handes vp to the Goddes, and taking the immortall Gods to witness. There comes formost next a pale fellow, vile in shew, the sight of his eyes nothing dimme, but one verie like vnto those whose putrified bodies are scarce couered with a thin skin. You may soone suppose this fellow is malice. Now come after Slander two or three wretched women her companions, whose office is to exhort, instruct, and make readie three mystris: The interpreter of the picture saide, these were snares and deceites. At his back in mournful weed all ragged and torne followeth Repentance, who turning her head behind her, with teares and shame, spieth Trueth comming.

While looking vpon this table, as it were into a certaine glasse, let vs learne that Ignorance and Suspicion are the feeding or furthering instrumentes which quickly receiue the burning flames of slander. As also let vs consider that the wellspring of this mischief is Malice and Emulation, which



which strue and contend for excellencie, and greeneeth at others welfare. And Slander is furnished with all sleights of harming, such as are flatterie, lying, periurie and impudencie. And though this kind of people be fearefull & dare not hand to hand fight with an enemy: yet in their darke places, and as it were in a deepe dungeon, they dare put forth all wilful boldnes. Wherefore most worthy of hatred it is, and to bee cursed of all men, seeing it hath nothing of trueth, or soundnesse in it.

Verse 7 But God shal sodainly shoot at them with a swift arrow: that they shalbe wounded.

Verse 8 Yea their owne tongues shall make them fall: Insomuch that whoso seeth them shall laugh them to scorne.

Verse 9 And all men that see it shall say, this hath God done; for they shall perceiue that it is his worke.

The second part of the Psalme denounceth punishments vnto Sycophantes, which they deserue: For as they with their weapons cast downe whatsoeuer they hit; so againe are they cast downe by God, that their destruction might be vnto others an instruction and example.

Euerie history is full of examples, but wee for breuitie sake will be content with that delaration which *Lucianus* setteth downe, touching *Apelles* and *Antiphilus*: For although *Apelles* had neither seene *Tyrus* at any time, nor yet knowne *Theodora*, authour of the sedition stirred up in *Tyrus* at anie time, yet one *Antiphilus* enuious of the arte and fauour which *Apelles* had, was bolde to accuse him before the king of the conspiracie moued in *Tyrus*, and stayning him with this slander brought him within the danger, and predicament of losing his head. And had not one of the Conspirators which were taken and put in prison been bold detesting & mischief of *Antiphilus*, and pi-

*Apelles* accused of mouing sedition by *Antiphilus*, how he was acquitted thereof and the reward of them both.

tying the unhappie estate of *Apelles*, to proue that hee had nothing to doe with those seditious persons, doubles hee had suffered death as punishment for the mischiefes pretended by them of *Tyrus*. Therefore when king *Prolaus* knew the matter, hee changed his purpose, and rewarded *Apelles* with 100. talents, putting into bondage *Antiphilus* the Slauderer.

Verse 10 The righteous shall reioyce in the Lord, and put their trust in him & all they that are true of heart shall be glad.

Like as to the shining beames of the sunne, the smokes and cloudes do giue place: So by the help of God, truth is at length conquerour of Slaunders: which like foaming waues dashing vpon the rockes doe againe fall off from them, when the same rockes afterwarde stand steadfast and immouable: with this purpose, the holy ones being confirmed, let them go with ioyfull mindes reioysing, and with hope lighten themselues of their dangers.

Truth the conquerour of  
Falshood.



PSAL. 65.

*Te decet Hymnus Deus in Syon.*

To him that excelleth a Psalme or song of Dauid, being a thankesgiuing to God for his benefites in the three states, Ecclesiasticall, Politicall, & Oeconomicall.

THE ARGUMENT.

Like as God by his vnmeasurable wisdom & goodnesse ordained three degrees of life; namely, *The ministry*



*ministry of the gospel*, whereby an actuall church is gathered; *The politike Magistrate* a preseruer of discipline and peace, and *Matrimonie*, which is a wel-spring vnto the Church and government: so this Psalme giueth God thanks for all his benefites necessary for the body and the soule, for the gift of his word, and gathering of his Church, for peace, wherein gouernements doe flourish, and finally neede of doctrine, as the chiefest, but also of his daily bread in which phrase, peace, liuing, and other assistant helps are contained. And to the end that Prayer and Thankesgiuing for these benefites may become more feruent, let vs fore-cast, and propone in our mindes the confusions and troubles of all degrees, which not onely rise from mans ignorance and negligence, but also are mightily increased of the diuell as most cruell enemy vnto all goodnesse. And the corruption of the first order or degree is in deede **Heretic** troubling the church with strange opinions of God and counterfeite worshippings. This plague is most hurtful of all, because it both dishonoureth God, and brings to wretched mankind darkenesse, and as it were a certaine night of errorrs and dangers. The corruptions of the second order are **Battell** and **Sedition**, which when once they are begun, are found the whole forme of mischief. For there wisdom is driuen quite out of place, and violence workes all mischief. There Gods and mans lawes most impudently are broken. But the greatnes of these mischiefs passeth al eloquence of speech. The confusions of the third degree, are infelicitie of marriages and children, and the manifold losses and plagues happening in householdes and their busines. For like as there is nothing sweeter vpon earth then peaceable matrimony, so sorrowfull mischiefs in matrimony is discord, which hindreth the bringing vp of children, and the increase of household matters.

The effect of this Psalme.

A thankesgiuing to God for the estate ecclesiasticall, Politicall, & economickall.

Three degrees of enemies to those states.

1

2

3

We considering this masse of mischiefs outraging

D 3

in

in the Church, gouernement, and houshold affaires, let vs most feruently craue of God, both the remouing of that which is euill, and placing of that which is good, and for the residue of the chiefest benefites, namely, of the pure doctrine of the gospel, peace, and liuing, let vs giue thanks vnto God: and in that behalfe let vs follow Dauids example, who in this Psalme, with a thankfull minde and vterance of tongue aduanceth Gods benefites, ecclesiasticall, politicall, and oeconomicall; & with an excellent method beginneth a thankesgiuing, from crauing forgiuenes of sinnes: forasmuch as al the confusions of the three orders touching which I haue spoken, are nothing else but most grieuous punishments for sinne.

*The Psalme and exposition thereof.*

Verse 1. Thou O God, art praised in Sion; and vnto thee shall the vow be performed in Ierusalem.



That which Cicero saide of Eurypides; that euery one of his verses was a seuerall testimony; the same may much more truely be saide of the Psalmes: wherein not onely euery verse, but also all and euery word and wordes haue in them very much weight and moment. For let vs, if it please you, call here to account the wordes of the first verse.

To thee (saith he) the creator and preseruer of the three Hierarchies, that is, of the Church, Politie, and Deconomy, be rendred glory, praise and honour for euer and euer, so long as no space of time may fully describe. Thou arte to be magnified with word and writings of all men for thy institution and preservation of the chiefest things, wherein shine thy wisdom, goodnesse, and righteousnesse. For whereas



Whereas nothing may be more excellent then order, who maruellet not by right, that mankinde is by Gods prouidence most wisely distributed into three degrees or orders as it were: and certes to this end, that the true knowledge of God should be of every one according to their vocation preserved and advanced. For as it is ordained that Iohannians do teach, that is, by the prouidence of the workman to be directed vnto a certaine rule, and to a certaine ende. And how great goodnesse is that, where these three estates (as I may so say) are not ouerthrowne by the outrages of the Deuil and the Worlde, but are by God effectually preserved and defended: for albeit our vnthankfulnesse deserue the vniuersall destruction of our churches, policies and matrimoniall estate; yet God (such is his goodnesse) doth withstand infinit molestations and generall hauocke, then which nothing may be thought or conceived more greuous: Last of all the iustice of god shineth and is manifestly seene in the punishments of Heretikes and seditious persons. The historie of the tragicall end of Arrius is knowne. But no lesse are knowne the histories touching the punishing of seditious persons, whose last end agreeth with the rule Matth. 26. 52. He that taketh the sword (namely not giuen him by the lawes) shall perish with the sword.) These punishments declare that god is a iust Judge destroying things contrary to his order. But why in this place is added befoze the wordes [praised in Sion] after some translation [in silence.] Because, as Istaas saith 30. 15. The churches strength consisteth in quietnesse and confidence. That is, in patience and hope of Gods helpe. And S. Paule willet the church, To pray without wrath, or doubting, 1. Timot. 2. 8. That is, without grudging against God, such as for most part appeareth amongst men in a great violence of tempests and concurrence of calamities; and without Academicall doubting touching the wil of God: yet howe hard a thing it is to performe both, the godly ones do finde by experience in  
great

great calamities and temptations wherein they seeme to be forsaken or cast away from God. But here is required a meanes of godlinesse, and this is the way whether it bee easie or hard, by this must we needes go. And if any man seeke for any other, let him call vpon Fortune, as some do vse to say: for it liketh me to borrow the same wordes in this place, which Plato vseth in Epimænidēs, praising the studies of the doctrine touching numbers, figures, and heauenly motions.

Againe, some man would peradventure aske, why maketh hee mention of Sion? Merely to bring vs downe to the testimonies wherein god made himselfe knowne: for, like as Sailers direct their course vnto the little star Cynosura; so let vs bend our mindes and eyes vnto gods manifesting of himselfe: and as in the old testament the prayer of the godly ones was tied vnto the Arke of the covenant: so now the whole world is Sion, according to that saying Iohn 4. 23. True worshippers shal worshipping the Father in spirit and in truth. For now the Propitiator, or mercifull Saviour (whom the golden table laid vpon the arke did signifie) is prepared or set downe before the face of all the people: as Simeon singeth most sweetely, verse 3.

Also that may be demaunded, touching what vowe the psalme may here speake, saying, [Vnto thee shall the vow be performed.] The answer is most plaine, that the vowe in this place signifieth the covenant of the first precept, or the promise made in our baptism: for like as the first commaundement rehearseth vnto vs dueties touching Feare and Faith: so Baptisme bindeth vs vnto the acknowledgement and prayer of the true God, as Peter saith, 1. Pet. 3. 21. Baptisme is the promise of a good conscience towards God by the resurrection of Christ. For Baptisme is a mutuall league wherein god receiveth vs for his sonnes sake, and indueth vs with his holie spirit: and now againe promise perpetuall due obedience  
and



and true woorthippe vnto Almighty God.

Verse 2 Thou that hearest the prayer, vnto thee shall all flesh come,

There was in Treet an image of Iupiter without ears, which doubtles some Epicure had placed: euen to signifie that mens prayers are neglected of God. Against this fury the psalme setteth downe a constant affirmation: yea he saith, as it were, our God is neither dumbe, nor deafe, but hath made himselfe knowne both by his word, and notable testimonies, and also in purpose and euent proueth that he heareth the prayers and sighings of the godly ones. And lest any man should thinke that there is respect of persons with God, he saith expressly, that all flesh shall come vnto thee: That is, all men shal easily come vnto God, and that no mans minde is so ready to receiue, as God is ready and diligent to giue benefices. Whereas then wee doe not obtaine nor attaine vnto all things that comes to passe by our fault, and not by gods: for althoughe he willingly heareth vs, without grudging & loathing: yet our hearts were too cold in praying: therefore let vs not accuse God, who is liberall towards all men, but our owne coldenesse, and our slouthfulness which scarcely asketh any thing saintly, much lesse can it strongly knocke at the gates of God, or complaine doubtfully and earnestly, that God hideth himselfe. But let there be alwayes in our heartes, eares, and tongues sounding and resounding this most sweete title, wherewith the psalme aduanceth God. Hee saierh, God is not onely a hearer, but also a full hearer of our prayer: wherby it followeth that wee are not onely sufferers, but full suters: So in the one hundred and twentie psalme, and in the first verse it is laide: When I cryed vnto the Lorde in my trouble, hee heard me fully. Let vs therefore imprint this title no otherwise in our mindes, then the image of the seale is printed vpon waxe, that wee  

E

may

**Psalme 65.**

**And exposition thereof.**

may most stedfastly beleue that our praiers are receiued,  
and heard at full.

**Verse 3** My misdeedes preuaile against me, O bee  
thou merciful vnto our sinnes.

The psalme taketh away the chiefest impediment of  
prayer: for this obiection troubleth men in time of their  
praying, to wit, Iohn the ninth chapter, God heareth  
not sinners. I am a sinner, with what face then shall I  
come vnto god, who is angrie with sinners? God is a con-  
suming fire, That is, punishing and destroying the guilt-  
inesse of the offence. David graunteth the *minor*, and  
feeleth sinne by the lawe to be made sinne mightily, as ap-  
peareth in the seuenth chapter of the epistle of the holy A-  
postle saint Paul to the Romanes, but therewithall hee  
craveth forgiveness of sinne, promised in the gospel: and  
such sinners truly repenting and craning forgiveness, shall  
without doubt be heard. Let vs therefore learne by this  
verse, what rule serueth best to beginne our prayer by:  
namely, the confession of sinne, which is boide of dissimu-  
lation, and a fervent praier for remission of sinnes. For,  
before all petitions, prayer touching forgiveness of sinnes,  
ought first to shine forth, as else-where is often time said.  
Hitherto is recited the beginning of the psalme, now com-  
meth he vnto the thanksgiving.

**Verse 4** Blessed is the man whome thou chusest  
and receivest vnto thee: He shall dwell in thy  
court, and shal be satisfied with the pleasures  
of thy house, even of thy holy temple.

We giueth god thanks for the ministry of his worde  
where.



whereby an eternall church is gathered vnto god : for hee calleth the church of god, the congregation wherein soundeth the preaching of the gospel, and wherein God is truly called vpon. To be a citizen of this congregation is the chiefest and greatest benefit vpon earth : Because by his word god maketh himselfe knowne vnto vs, comforteth vs, and with his holy spirit gouerneth vs, lest we shoulde (being quailed with temptations and calamities) utterly despaire in our selues. But as in Dauids time god dwelt in the tabernacle, and afterwardes in the Temple of Salomon; So now god dwelleth in the whole world; where-soeuer thankfull praise is spread of Christ. O the immense goodnesse of God! who hath not onely chosen the Iewes, but also the Gentiles vnto euerlasting saluation. and hath called them to the societie of the true church. Hereupon we may reason by a contrary position, as in the eight chapter to the Romanes, and the fourteenth verse, Whome hee hath chosen, those hee hath called. Therefore al which are not called, are not chosen: for it is sure, that the chosen ones are no where to be sought for, but in the societie of them that are called, that is, of them which retaine the foundation, and do not stubboznelly defend worshipping of idoles. But what are the pleasures of the house and temple of God? God hath giuen vnto his church excellent pleasures, his sonne Christ, faith which ouercometh al dangers, right good works, the holyghost, vnderstanding of the scripture, peace of conscience, and other benefites which are innumerable.

Verse 5 Thou shalt shew vs woonderfull things in thy righteousness, O God of our saluation: thou that arte the hope of all the endes of the earth, and of them that remaine in the broad sea.

He ioyneth vnto thanksgiuing, a prayer very necessary,  
¶ 2
wherein

Doctrin of  
Iustification.

wherein he craueth that god would preserue the ministry,  
and confirme that which hee hath begunne in vs. For the  
doctrine touching Iustification is wonderfull, that is, put  
or placed far beyond and aboue the capacitie of mans rea-  
son. Therefore vnto the Iewes it is an offence, and to  
the Gentiles foolishnesse, 1. Corinth. 1. For, what  
I pray you seemeth more absurd, then that man shoulde  
be iust before god, not by his owne, but by an others obe-  
dience, nor by his owne, but by anothers merite, especially  
seeing the law requireth our workes: Hereof grow those  
clamours of our aduersaries, The doctrine of faith is  
the corruption of manners, and libertie of discipline.  
Againe, Men, when they heare this doctrine are made  
more slowe to liue well and blessedly. But the godly  
ones doe know where faith alone raigneth, and what must  
be esteemed of workes: for in that place where it is hand-  
led touching remission of sinnes, and reconciliation w<sup>th</sup>  
god: and touching attainement vnto euerlasting life, our  
workes are no other thing but the filthinesse of dogges, so  
farre as pertaineth vnto merite, and the cause of Iustifica-  
tion. In this circle (if I may so say) the alone Mediator  
beareth all the rule, and hath the preeminence, whom faith  
acknowledgeth and taketh hold vpon, and beleueth, that  
for his sake onely, wee are freely by God receiued into fa-  
uour, and are indued with life euerlasting, as these sayings  
following doe witness, Romanes the third chapter and  
four and fife and twentie verses, All are iustified free-  
ly by his grace, through the redemption that is in  
Christ Iesus: whome God hath set forth to be a re-  
conciliation through faith in his blood. Also 1. Co-  
rinth. 1. Yee are of him in Christ Iesus, who of God  
is made vnto vs, wisdom and righteousness, and san-  
ctification and redemption: That hee that reioyceth  
should reioyce in the Lord, vers. 30, 31. Moreover, 1.  
Corinth. 4. 4. I know nothing by my selfe, yet am I not  
thereby iustified, but he that iudgeth me is the Lord:  
But



But after that we haue obtained forgiveness of sinnes,  
also reconciliation toyed with the gift of the holy ghost,  
and life euerlasting, and doe againe go out of the holie of  
holiest, there good workes are not in vs as it were filthi-  
nesse of dogges, but (by faith first shining forth) are made  
worshippings of God, and sacrifices of thanks giving  
which God will haue rendered vnto him, that with his obe-  
dience we may declare our thankfulness, & inuite others  
by our example to the honouring of God. To this pur-  
pose saith Paul Gal 6. But let euery man proue his own  
worke, and then shall hee haue reioycing in himselfe,  
and not in another. And 2. Cor. 1. For our reioycing is  
this, the testimonie of our conscience, that in simplici-  
tie and godly purenesse, and not in fleshly wisdom,  
but by the grace of God we haue had our conuersation  
in the world, and most of all to you wardes. Let this  
thing therefore reman in this cause, which cannot be chan-  
ged: Christ only is the saluation of God; Again, as  
Symeon singeth, A light to lighten the Gentiles and the  
glorie of the people of Israel. But seeing the puritie and  
simplicitie of this doctrine cannot by mans alone diligence  
be retained in vse, let vs most seruenly craue of God:  
That he would not only the guide and giuer but also  
the performer and effecter, of this doctrine, and seale the  
same thorowly in our heartes, that we forgoe not the word  
it selfe, or the naturall meaning of the word.

Verse 6 Which in his strength setteth fast the  
mountaines, and is girded about with  
power.

He giueth thanks for the institution and preservation  
of the estate politicke: For the mountaines by an vsuall  
figure signifie kingdomes, and dominions: As in Ieremie,  
the 51.25. Babylon is called a destroying mountaine.  
These mountaines hath not mans wisdom and power  
ordained.

A thanksgiving  
to God for the  
preservation of  
the prince and  
present state of  
government.

ordained, but in the order of gouernmentes there shineth wisdom, in punishmentes Justice, and in preserving the goodnesse and power of God. For most wisely & most truly is it said by Plato: *Vbi non Deus sed mortalis aliquis dominatur, ibi malorum & aerumnarum nullum esse effugium*: Whereas, not God, but some mortall man beareth rule, there can be no escape from mischief and miseries. And Iohn Baptist saith, A man can receiue nothing except it be giuen him from heauen, cap. 3. ver. 27. That is no gouernment is happy and wholesome, except it be ordered and helped by God: For humane helpes are more weake then that they are able to conserue or keepe the policies of estates. And that I be not here so long in a thing manifest, I will be content with one only saying of Cicero, which is extant in his oration for Rabirius: *Deorum ope & auxilio multo magis haec Respublica, quam ratione hominum & consilio, gubernatur: Esset enim impossibile politicam societatem in tantis confusionibus & furoribus hominum durare, nisi Deus eam sua potenti dextera tueretur*. The Common-wealth is much more gouerned by the aid and helpe of God, then by the counsell and reason of men. For it were a thing impossible that the politicke societie of man shoulde endure or holde out in so great confusions and outrages of men, except God with his mightie right hand did defend the same.

Verse 7 Which stilleth the raging of the sea, and the noyse of the waues, and the madnesse of his people.

He compareth the warres and the seditious vnto the raging of the sea, and noyse of the waues: For like as these raging seas and noyse of the waues are not in our power to pacifie: so there shoulde be no end of warres and seditious, except God did extinguish the burning brands of such great fires. God repressed Pharaoh, Sennacherib and Assur.



ilar. He overthroweth and appeaseth the tumult of the base countrey people, which men thought would haue utterly destroyed Germany. Therefore is peace the gift of Gods most worthy of admiration and estimation.

Verse 8 They also that dwel in the vtmost partes of the Earth shalbe afraide at thy tokens thou that makest the outgoings of the euening and the morning to praise thee.

He calleth (tokens of God) the punishments wherewith Tyrantes and Seditious persons are punished: for they fall not headlong into punishment by chaunce; but these so great calamities are the workes of Gods iustice, which do admonish others of repentance and of the future iudgement: And he reciteth also benefites of peace, wher-  
The blessings of Peace.  
in not onely they whom nature hath giuen vnderstanding, but euen the very houses and fieldes mee thinketh doe reioyce. For in peace, marriages are had in reuerence, causes are handled in the court, traffique and buying and selling are dayly frequented, the fieldes are tilled, y grounds are fruitful, orchardes and vineyardes doe bring forth increase and store: Finally, all thinges are full of ioy and gladnes in haruest time, and in Autumne. Contrariwise, in warres is euery where lamentable losse, feare, and a great description of death. For as Plautus the poet saith,  
*Vbiunque rebus commotis tanquam mari stratiotici mores, inundant ibi, pietas, religio. bonæ artes, cultus, honestatis eliditur atq; interit. Faciliat enim rei familiaris naufragia. ipsaq; mors etiam tum leuissima sunt mala. Natura et legum iura violantur, non insurandum seruatur, Instituta maiorum conculcantur. Foris omnia sunt exposita presentibus periculis. Domus autem quæ debebat cuiq; essetutissimum refugium ea rapinis et iniurijs externorum patet. Non ibi dominorum ius et dignitas defendi, non protegi liberorum castitas potest. Talia infelix bellum efficit.*  
The miseries of warres.  
A notable saying of Plautus the Heathen poet.

Whersoever the states of countries are troubled, mens lewd liues flowe over with mischiefes (as it were in a troublesom raging sea) there godlinesse, religion, good sciences, and the regard of honestie vterly perish and decay : for the losses and spoiles of mens goodes, and household stuffe, yea and death it selfe are then thought most light and slender mishaps. The ordinances of nature and of the lawes are violated, neither faith, nor firme promises kept, the institutions of the elders, are resisted, all things are euery where laid open for present dangers. The house which ought to be most safe refuge for euery inhabitant, the same standeth open for the spoiles and iniuries of strangers. There can neither the owners interest nor dignitie be defended, nor the chastitie of his children be protected, Vnfortunate warres cause such miseries.

Verse 9 Thou visitest the earth and blestest it; thou makest it very plenteous.

Verse 10 The riuer of God is full of water; thou preparest their corne, for so thou providest for the earth.

Verse 11 Thou waterest her furrows, thou sendest raigne into the little vallies thereof; thou makest it soft with the drops of raine, and blestest the increase thereof.

The last verses of this *Psalm* containe a Thankesgiuing for husbandry and sustenance of foode for man. For we must not imagine, that God goes quite away from his worke, and that the creature is left only to his owne gouernment, like as the Carpenter leaueth his ship ready builded for the Seas, to be gouerned by the Sailers: But wee must perswade our selues in this that God alwaies is present with his worke, & plaierh the part of a diligent husbandman, who walking about his grounds, overseeing  
them



them himself, leaues the print of his feete to be seene: For not by chance, or by natures order only is the earth made fruitfull every yeare, but the blessings of God are the fruitfulness of the earth, and the chaunges of times and seasons made fit for the ripening of fruites, as in 1. Cor. 3. 7. Paul saith, Neither is he that planteth any thing, neither he that watereth, but god that giueth the increase. And that indeed by Gods graunt and gift our sustentation is giuen vnto vs, those most sweet wordes doe witness, Verse 10. The river of God is full of water. For hee compareth our groundes, orchardes and vineyardes vnto an euermore river which is neuer made drie: And he calleth it expressely, The river of God, because hee would refute our imagination which saitheth that by our industry we are able to get sufficient sustentation.

Verse 12 Thou crownest the yeare with thy goodness. 1. part.

In this Verse hee comprehendeth all benefites which God sendeth vs, in the Spring time, Summer, Autumne, and Winter. For March giues vs violets, April grasse, May plentie of floures, butter, honnie, milke, and cheese, Iune and Iuly, hay, August, coine, September, apples; October, new wine: The other monethes doe yeeld vs as it were by Gods direction, birdes, conies, fish, & flesh of all sortes. Now thinke with your self how great the goodness of God is, that he giueth vs the increase of so many, so diuers and so sweet things for sustentation of our body; and the same not at one time of the yeare, to the end wee may alway be delighted with noueltie and plentie of all things.

The monthly and fruitfull properties throughout the yeare.

Verse 12. 2. part. And thy cloudes drop fatnesse.

The cloudes are taken for the steps of the Lord, in the heauens, which (as writers of husbandry affirme) do make fat

The cloudes di-  
shall the dewes  
from heauen.

fat the field: So God sendeth not forth seruantes to ouer-  
looke his groundes, but hee vieweth them with his owne  
eyes, and treadeth them with his owne feete, because they  
shall take no harme.

Verse 13. They shall drop vpon the dwellings of the  
wildernesse: and the little hilles shall reioice  
on euery side.

Verse 14. The foulds shall be full of sheepe: the vallies  
also shall stand so thicke with corne, that  
they shall laugh and sing.

The benefites  
which the earth  
bringeth vs,

The places of the wildernesse, are the villages & waste  
groundes, which are farre distant from Cities. These also  
haue the wealth of the countrey, as for example, milke,  
butter, cheese, egges, hennes, &c. The hilles are compas-  
sed with vines: In pasture groundes, whole flockes doe  
feed: The vallies are full of corne. All these benefites doe  
cheere and reioyce our minds, both because they are beau-  
tifull in our eyes, and also because they are most beneficial  
for our vse: And here the conclusion of this psalme.



PSAL. 66.

*Iubilate Deo omnis terra, &c.*

\* Which was ei-  
ther a muscull  
instrument or a  
solemn tune vnto  
the which this  
Psalme was sung.

A Psalme of David, to him that excelleth vpon \* A-  
lamoth, a song committed to the sons of Korah.

THE ARGUMENT.

DAuid in this Psalme giueth not only thanks vnto  
God for publicke & private deliuerances: but also  
by



by his example exhorteth the whole church of God,  
and all the godly ones, that they would with thankful  
voice publishe abroad the noble testimonies of Gods  
presence : For albeit God is present with all his crea-  
tures (so farre as to the preserving of the substance of  
them appertaineth) so long vntill they be preserved:  
yet notwithstanding, he is otherwise present with per-  
sons regenerate, not onely preserving the substances,  
but also by his Sonne, and holy Spirite, beginning in  
them new light and righteousnesse. Touching this  
degree of Gods presence in the true Church: memo-  
rable is this saying of S. Augustine : *Deus est vbique  
per diuinitatis presentiam, vt non vbique est per habita-  
tionis gratiam sed in solis tantummodo fidelibus.* God is e-  
uery where by the presence of his godhead, but God is  
not euery where dwelling by grace, but in the alone  
faithful ones only: And howe I pray you doth hee de-  
fend and preserve the whole body of his Church, al-  
though some members of her be persecuted either by  
temptation of abiection, or by confelsion of their faith?  
For these great benefites, I giue thanks vnto God the  
eternall father of our Lord Iesus Christ, and I beseech  
him with all my whole heart, that for his sonnes sake  
our Lord Iesus Christ (for vs crucified and raised from  
death to life) hee woulde henceforth and for euer go-  
uerne vs with his holy spirite, Amen.

The effects of the  
Psalm, Gratula-  
tion and Exhor-  
tation.

S. Augustine  
saying, touching  
Gods presence  
with his people.

*The Psalm and Exposition thereof.*

Verse 1 O be ioyfull in God all yee landes; sing  
praises vnto the honour of his name, make  
his praise to be glorious.

Verse 2 Say vnto God, O how wonderfull art thou  
in thy workes: thorough the greatnesse

of thy power shall thine enemies be found liers vnto thee.

Verse 3 For all the world shall worship thee, sing of thee, and praise thy name.

Verse 4 O come hither and beholde the workes of God: howe woonderfull hee is in his doing towards the children of men.

**T**Ruly spake one of the ancient writers, *Raram esse horam & breuē moram latitia spiritualis, qua Denmar-denter, sincere & suauiter celebrat*: Seldome comes the houre, and short is the stay of spirituall gladnesse, which feruently and sweetly worshipping God: For our heartes are too colde in setting forth Gods benefites and the multitude of conflictcs and dangers hindereth the sinceritie and sweetnesse of thanksgiuing. Let vs therefore acknowledge and bewaile this our coldnesse, and craue of God with his spirite of grace and prayers bee would kindle in vs true thankfulnessse. And although the beginning of the Psalme consisteth in a proposition exhortatory: Yet there is placed in the same a little clause, which is not to be neglected. viz. Verse 2. In the greatnes of thy power shall thine enemies be found liers. This consolation let vs fix fast within the depth of our heartes, and now let vs set the same before vs in our present dangers. Great is the power of the Turkish tyrantes, great are the furies of the Pope and his Champions, but they shalbe found liers: That is, the purposes and practises of these enemies shalbe disappointed, so far as to the effect of the matter it may appertaine: For they shall neither destroy the kinde of doctrine deliuered from God, nor yet the whole Church, as it is said, *Acts. 5. 39.* That which is of God shall not be destroyed.

Verse 5 He turned the sea into dry land, so that they went through the water on foot, there did we reioyce thereof.

Seeing



Seeing the circumstances doe bring a speciall light vnto histories I will briefly speake touching the place and time of that wonderful transporting of the people of Israel by the river of Jordan: for albeit wee are moued with consideration when we reade and heare that the people of Israel could not passe ouer that water, buttill by gods power the course thereof being staped gaue safe passage to all the company by drie steps: yet if wee consider the circumstances in wondering at Gods worke, we stand as it were made utterly amazed: for first some light shal appere vnto the historie, if a man be instructed that the Israelites passed on that side of the countrey by the river Jordan, which was neere vnto the citie of Jericho sometime most flourishing; whereas not farre thence the same riuier runneth into the dead sea, being first increased with very many little riuers and floods, which discharge their fulnesse into the same. Wherefore it must needes seeme, that the streame was there much more broader and deeper then it was in other places neerer to the channell or springs thereof: so the description of the place makes more famous the greatnes of the wonder, and of gods goodnesse. Againe, if a man consider also the other circumstance; namely, the time of that same wonderfull passage ouer Jordan, we shal see yet euen in this circumstance, the power and goodnesse of god more notably manifested: for we reade in Ioshuab chap. 3. That the people was carried ouer that place in the first moneth of the yeare as the Hebrewes accounted, which answereth almost to our Aprill, which was the beginning of their haruest, what time Jordan was wont euery yeere to runne ouer the brimme, so that it filled, not onelie both riuers, but also passed ouer, and out of the same. But this same Jordan, before this time an inticible wall, namely, running and flowing ouer with full brimme, did God make to giue way for his people, so as the water standing and gathering vpon an exceeding great height aboue towards the spring, and the other water be-

An explanation  
of the miracle  
how, when, and  
where the Israelites  
passed ouer  
Jordan.

David Chytraus  
in his chronicle  
reporteth this to  
be done in the  
yere of the world  
2493. and (before  
Christ was bapti-  
zed by S. Iohn in  
the same Iorden)  
just 1500. yeres.

lowe running into the lake Asphaltite, the Israelites might passe thorow Iordan with drye feete. So also the consideration of the time very much augmentes the greatness of the myracle. For the church so liueth alwayes, euen as the people iournieng through the red sea, and by the riuier Iordan: for as that same terrible huge heape of water gathered vnto an exceeding height alwayes threated destruction to the passengers: so the church is neuer without great dangers: but like as Iosua transported the people by Iordan into the land of promise, so the sonne of god the true captaine and guyde of his church, bringeth vs through the middest of death and great calamities of this world, into life euerlasting.

Verse 6 Hee ruleth with his power for euer: his eyes behold the people, and such as will not belecue, shal not be able to exalt themselves.

There is a notable description, attributing vnto God immense and eternall power, and affirming that God careth for mankinde: for like as hee made of no thing all things: so thenceforth he hath beene willingly present at his worke, and either helpeth the order of second causes, or hindereth them, or altogether changeth them.

*Non igitur est Deus noster numen,*

*Parcarum carcere clausum:*

Our God then is no such god at all,  
as Death shuts vp in his prison wall.

*Ipsa potest Solis currus inhibere volantes,*

*Ipsa velut scopulas flumina stare iubet:*

The shining Sunnes swift race he staies,  
And makes floudes stand like rockes in seas.

And although many are the testimonies of Gods providence: yet the iustice of God is specially seene in his punishments:



ishments : for by vsuall rules, grieuous punishments  
alwayes are companions of grieuous offences : and the Herodotus lib. 2.  
examples of Tyrants are so vsuall as the Poet crieth out:

*Ad generum Cereris, sine cade & vulnere pauci;*

Iuuenal. Satyr. 10

*Descendant reges, & secunda morte tyranni:*

Vnto Dame Ceres sonne in lawe few kings go downe we see,  
From death, or wound, or tyrants, with a drie death scape scot free.

And Claudianus the Poet confesseth that hee was by  
Ruffinus his punishment, vehemently confirmed against  
doubting of gods prouidence in these verses.

*Sape mihi dubium traxit sententia mentem,  
Curarent Superi terras, an nullus inesset  
Rector, & incerto fluereut mortalia casu, &c.*

Claudianus lib. 2.

*Postea.*

*Abstulit hunc tandem Ruffini pena tumultum,  
Absolutaque deos, iam non ad culmina rerum,  
In istos crenisse quoror: Tolluntur iuatum  
Ut lapsu grauiore ruant, &c.*

In English thus:

This sentence oft in doubt hath drawne my minde;  
Whether that the gods had of the earth regard:  
Or that there were no gouernor assignde,  
Or humane matters ranne by hap hazard, &c.

Afterwards.

But this same doubt Ruffinus death did cleere,  
Pardoning the gods: That people now vniust :  
(I say) clime not so high, but lift vp heere,  
With greater fall, they downe lie in the dust.

Verse 7 O praise our God (yee people) and make  
the voyce of his praise to be heard.

Verse 8 Which holdeth our soule in life, and suf-  
fereth not our feete to slip,

*Ipe*

The great oddes  
betwene this life  
and the life euer-  
lasting.

He repeateth the proposition exhortatorie, and laith vnto the same a new reason: because he saith the Lord is the author and fountaine of life, not onely of that life heere which is common vnto vs with plantes and other liuing creatures, and which is the passage to death, but of that life also which alone is to be named a life. For as it is said in Deut. 30.20. For he is our life, and the length of our dayes, in him we are, liue, and moue. And as it is said in the 17. chapter of the Actes, For in him wee liue, and moue, and haue our being, verse 28. But seeing this life figuratiue is not stedfast to continue long, but scarce for one day (for reckon our longest age with eternitie) we shall be found almost in the same shortnesse of life, as Aristotle saith, the silly wormes of the earth do liue but one day) God (such is his goodness) doth also impart vnto vs the fellowship of life euerlasting, then which no thing may be thought better, nor more abundant in all blessings. In the meane while, He suffereth not our secte to slip: that is, he gouerneth vs with his holy spirit, lest we should fall headlong into epicureall furies, or other fanaticall errors. This gouernement, if any do thinke it to be a slender benefit, they are more foolish then the Thracians, which as Aristotle writeth, coulde not in numbering reckon any further then five onely.

Verse 9 For thou O God hast prooued vs, thou also hast tried vs like as siluer is tried.

Verse 10 Thou broughtest vs into the snare, and laideest trouble vpon our loynes.

Verse 11 Thou sufferedst menne to ride ouer our heades: we went through fire and water, and thou broughtest vs out into a wealthy place.

As saint Paul saith, Rom. chap. 5. verse 2. We reioyce not vnder the hope of the glory of God onely: but also wee reioyce in tribulations, knowing that tribulation bringeth



bringeth forth patience, and patience experience, and experience hope: And hope maketh not ashamed, because the loue of God is shed abroad in our heartes by the holy ghost which is giuen vnto vs, verses 2, 3, 4, 5. Thereioying of the faithfull, euen in greaest danger three wayes.  
 As if he saide, we esteeme it a thing to be reioyced of, not onely to haue full deliuerance from sinne and death, but also when wee perfoyme obedience vnto God in our calamities. For first we our selues which endure calamities, do more feruently call vpon god then others doe, which are in prosperitie. Next of all, in this obedience we do make our selues knowne to serue God, not for pleasure or profite sake, but for the regarde of his glorie. Thirdly, our calamities are testimonies touching the doctrine which we profess, and that immortalitie which shall followe after this life: for what wise man is he, that for imaginations of opinions, or trifling matters to speake of, would bring his life into danger? Furthermore, who would without hope of better life cast downe his body to death, or by wound receiued die a faire death? No man dieth willingly, yea though hee knowe hee should suffer iust punishment by the lawes. Therefore the afflictions of the holy ones, are not onely exercises of faith and prayer, but also testimonies of two most speciall things, namely, of Doctrine and Immortalitie. Last of all, the holy ones by their example, confirme the weake ones, and moue others vnto the acknowledgement of the true God.

Verse 12 I will goe into thy house with burnt offerings, and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

Verse 13 I will offer vnto thee fat burnt sacrifices with the incense of Rammes: I wil offer bullockes and goates.

It is an vnsaual thing in this life of lewd men which Pin-  
darus the poet saith,

Vnthankfulness  
of mankind.

*Vetus gratia dormit & homines sunt immemores:*

Olde grace and fauour sleepeth,  
And man little in minde keepeth.

And many are so false of faith, that the earnest bowes  
which they made in their miseries, they trise out with vn-  
godly mockery. There is extant an apologie of one suf-  
fering shipwacke, who when amongst flouds and stormes  
he had promised vnto god a recompence aboue his degree,  
afterwards, comming to shoare, laughing saide, he sawe  
no man claime that he promised, and that hee could pacifie  
God with a salt cake. Such vnthankfulness is not in Da-  
uid, who both acknowledgeth by whome he is preserued,  
and performeth promised thankfulness with a good faith.  
And I haue often saide that Leuiticall sacrifices were not  
therefore ordained, to take away sinnes, but to be signes  
of the promise touching the Deliuerer that shoulde come,  
and markes discerning this people from other sectes. Al-  
so that they might be meanes to strengthen the ministerie.  
David therefore offereth bullockes and goates, not being  
bewitched with a pharisaicall opinion, but vnderstanding  
those endes, whereof I haue briefly spoken. Let vs now  
that the policie and temple of the Iewes is destroyed, of-  
fer vnto god the values of our lippes, that is, thankesgi-  
uing and confession, and let vs walke in our vocation for  
the glorie of God.

Dauids thank-  
fulness.

Verse 14 O come hither and hearken all yee that  
feare God: and I will tell you what he hath  
done for my soule.

Verse 15 I called vnto him with my mouth, and  
gaue him praises with my tongue.

Verse



Verse 16 If I encline vnto wickednesse with my heart, the Lorde wil not heare me.

Verse 17 But God hath heard me : and considered the voyce of my prayer.

Verse 18 Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Whitherto hath he celebrated the publique deliuerances of the church : nowe makes hee mention of priuate deliuerances to the end he would increase and confirme in others faith, prayer, and hope of deliuerance : for as one saide elegantly, The examples of godly persons are towers builded vpon the wall of faith. Also this place teacheth, that god seeth the sighings of our heartes, and discerneth hypocrisie from true prayer. For prayer is not heard except it be made in spirit and trueth. And hee can not pray which hath in him an errour striving with faith, or goeth on forwarde in sinning against conscience : because it is written in the first epistle of the holy apostle Saint Paule, the sixt chapter and the twelfth verse Fight the good fight, hauing faith and good conscience. Againe, God heareth not sinners which do not repent them of their sinnes. And it is saide in the first epistle of Saint Iohn the third chapter, If our heart condemne vs not, then haue wee boldnesse towardes God : that whatsoeuer we aske wee receiue of him, &c. vers. 21. and 22. Let vs therefore walke wisely, not as fooles; that wee may rightly call vpon God.



PSAL. 67.

*Deus misereatur nostri.*

*To him that excelleth on Neginoth, a Psalm, or Song, or Prayer for the Church to obtaine the fauour of GOD; that his iudgements may bee knowne throughout the world, and for the comming of his vniuersall kingdome vnder Christ Iesus.*

THE ARGUMENT.



Here is extant a most sweete sentence in the first epistle of saint Paul vnto Timothy the third chapter and the sixteenth verse, which containeth the effect of this Psalm; *Without controuersie great is the mysterie of godlinesse, which is, God is manifested in the flesh, iustified in the spirit, seene of angels, preached vnto the Gentiles, beleued on in the world and receiued vp in glory.* For thinke with your selfe what a thing it is that the Sonne of God being consubstantial and coequall with his Father, hath not taken away the equalitie of God, that is, hath not abused his power against his vocation, but hath debased himselfe, taking vpon him the forme of a seruant, that is, nature of man, hauing all the strength and desires proper to nature, onely without sinne, and at length was made obedient vnto death. euen to the death of the Crosse. Againe, this Messias for vs crucified and raised from death to life, is endewed

The humanitie  
and diuinitie of  
Christ the Sonne  
of God.



endewed with notable, and vnfallible testimonies of the holy ghost : for publickly doth the holy ghost beare witnesse touching the person and benefites of this Lord, not only by the preaching of the Apostles, but also by new strange and vnusuall miracles, which were the Seales of doctrine : and publickly martyrs and other the godly ones haue felt ioy to bee enlightened in the acknowledgement of Christ, which is the vanquisher of death. And where he addeth that Christ was seene of Angels, let not that bee vnderstood of an idle or vaine contemplation, but of that sence or meaning whereof S. Peter speaketh : that is, *To whom the Angels and powers and might are subiect*. For although we earthly persons doe not greatly maruell at the copulation of the two natures in Christ : yet Augels, which are the most wisest spirites and alwaies (as S. Math. saith, *Behold the face of the father, Math. 18. 10.*) being astonished with maruelling at this mysterie, stand amazed and cannot take pleasure inough with beholding it. For, what is more maruellous, then that fleshe of our fleshe, and bone of our bones shoulde sit at the right hand of God? This mysterie as the Poet saith,

*It's not enough we once it see,*

*It vayles we still at viewing be.*

Furthermore what is so much to bee maruelled at, as that the Gospel touching Christ, is not only preached vnto the Gentiles, but also that the effectes of faith are left in many mens heartes: Wee doe lesse maruell that the doctrine of the gospel is spred amongst the Iewes, in whom there haue alwaies remained some of the doctrines of the Prophets and honest Disciples. But whereas this pearle is cast vnto the Gentiles, seperated from the policie of Israel, which were nothing but hogges and dogges, that indeed is most worthy of admiration. For the *Ethnikes* or heathen people hauing forsaken the doctrine of the fathers, haue deuised

The Gentiles for their vthankfulness, compared vnto hogges and dogges.

Idols without end, and haue polluted themselves with all vices and finnes whereof the filthinesse is such, that I eschew and tremble with feare to speake of them. Neither indeed must wee maruell lesse that the Apostles being furnished with no power, and destitute of all humane helps within a small time haue gathered vnto God out of this rable of mankinde, an euerlasting Church. For, that I may say nothing of the miserable and weake outward estate of the Apostles, which estrangeth in a sort many from the gospel, who would not by right maruel that the same kind of doctrine ordained farre aboue and beyond the reach of mans reason, and ioyned with greatest dangers could take root, yea and spread abroad also, amongst so many and diuers impedimentes? For some doe deride the gospel, as it were a monstrous fable, and scoffe at this opinion, which affirmeth that the death of a man crucified, was the cause and merite of Iustification before God, and of life euerlasting. Others doe iudge this new doctrine to be the fire brand and trumpets of seditions. But Hypocrites which are in loue with their owne righteousnesse, doe much more bitterly hate the gospel, as it were the corruption of good maners, and the liberty of discipline. Therefore although the thinking heere of seemed hard and almost impossible wherewith wee must withstand so many diseases together: yet the Apostles, the sonne of God guiding them, and the holie Ghost accompanying them within 40. yeares space haue culled and chosen out of mankinde, a good and great part of the Church, in spite of the diuels, & their instrumentes. Last of al, the sonne of God is taken vp in glory, that is: He was from death gloriously restored vnto life, and when hee had shewed himselfe familiarly for the whole space of 40. daies vnto his Apostles, he ascended into heauen and nowe sitteth at the right hand of his father, giuing vs his holy spirite, and other

Hypocrites.



other necessarie giftes for the body and the soule. *Dauid* thinking vpon so great matters praieth most frequently, that the *Messias* euen at the first time would come vpon earth, destroy the workes of the diuell, sin, and death; and vnto his church gathered from both *Iewes* and *Gentiles*, would restore, life and righteousness euerlasting.

*The Psalme and Exposition thereof.*

**Verse 1** God be mercifull vnto vs and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

**Verse 2** That thy way may bee knowne vpon earth: thy sauing health among all nations.

**B**y the law saith *S. Paul*, commeth the acknowledgment of sin, and the law worketh wrath. *Rom. 3. 20.* For there is a spirituall iudgement accusing all sinnes in men; inward, and outward, and denouncing the wrath of God: according to that saying. *Deut. 26. 27.* Cursed be euery one, &c. But in the gospel there is revealed the mercy of God, and the blessing is promised by, & through, and for *Christes* sake: that is, full deliuerance from sinne and death, and the restoring of righteousness and life euerlasting. Wherefore *Dauid* looking into the glasse of the law, and therein beholding sinne and the wrath of God, craueth that God would send his sonne as a most sure pledge of mercie, and to blesse vs with all spirituall and heauenly blessing, and to loue vs for his beloued sonnes sake. For then doth God with a cheerefull and louely countenance looke vpon vs, when hee reconcileth vs vnto him in *Christ*, not imputing vnto vs our sinnes, & loneth vs with the same fatherly affection wherewith. This foundation once laid, that is, we acknowledge the mediatur, and receiuing by his meanes, and for his sake forgiveness

Difference of the law, and the gospel.

of sinnes and reconciliation, wee may cry aloud with that most holy old Simeon: Now Lord lettest thou thy seruant depart in peace according to thy word: For mine eyes haue seene thy saluation; which thou hast prepared before the face of all people: To bee a light to lighten the gentiles, and to be the glorie of thy people Israel. But seeing the sayings of Iſaias (wherein Christ is called the saluation of God) are knowne vnto all men, they seeme not needfull for me heere to recite them at this time.

Verse 3 Let the people praise thee. (O God:) yea let all the people praise thee.

Verse 4 O let the nations reioice and be glad: for thou shalt iudge the folke righteously, and gouern the nations vpon earth.

Verse 5 Let the people praise thee O God, let all the people praise thee.

*Quod latet ignotum est, ignoti nulla cupido.* That which is kept close, is not knowne, the thing vnkowne no man desireth: How shall they beleue if they heare not, how shall they heare, if none doe teach? Wee therefore craue of God, not only to send his sonne, but also to aduaunce the gospel, whereby is gathered vnto the sonne an euerlasting inheritance both from amongst the Iewes and Gentiles. And I haue spoken in the argument, as also elsewhere how great a benefite the calling of the nations is to the societie of the true Church, and vnto life euerlasting. And there is not any vice or wickednesse, wherewith the Ethnickes or heathen people haue not wickedly and filthily defiled themselves. For they haue deuised a great number of Gods, they haue called vpon dead men, they haue slaine men for their sacrifices, they haue mixed their lusts with sacrifices, and finally all kindes of mischiefs as it were furies sent out of hell, haue wandered euerie where. Whereas then such outcastes are cooptate or chosen and regenerate of God into the societie of the euerlasting

The wickednesse  
of the heathen  
people in time  
past.



King Church, that ought all mens mindes and tongues  
celebrate or haue reuerence. For if God should deale with  
seuere iudgement towards blinde and miserable persons  
he might or should haue stricken downeright all men with  
the thunderclap of his wrath, and caused the ground to  
swallow them vp into euerlasting destruction. But he in  
his wrathfull displeasure thinking vpon his mercy, hath  
not brought vs utterly to nothing, nor cast away this our  
wretched lump of ours into euerlasting tormentes, but  
with an vnspeakeable equitie and lenitie, hath graunted vs  
a space to turne vnto him, and hath giuen vs Teachers  
which might call vs backe from our error and idolatry,  
vnto true acknowledgement of God, & to the right vse of  
calling vpon him. Therefore let euery one say with *Iere-*  
*mie, Lamentat. 3. 22.* It is the mercies of God, that wee  
are not conlumed. And againe with the patriarch *Jacob.*  
I am vnworthy O Lord of all thy mercies bestowed  
vpon me, *Genes. 32. 9, 10.*

Their regenera-  
tion by Christ  
in the time of  
grace.

Verse 6 Then shal the earth bring forth her increase:  
and God euen our owne God shall giue vs  
his blessing.

Verse 7 God shall bleſſe vs, and all the endes of the  
world shall feare him.

In the latter verses are two notable places, one of the  
efficacie of the ministerie of the gospel: an other of the  
myſterie of the Trinitie. Truly the teachers and prea-  
chers of the gospel seeme to profite no more therein then as  
the prouerbe is) The Oxen plowing vpon the sand, or  
as he that rolleth a stone vp against a hill. But that the  
labour of them which teache in the church is not in vaine,  
these sayings doe witnesse, *Iſay 55. 10. 11.* Surely as the  
raigne commeth downe, and the Snow from heauen,  
and returneth not thither, but watereth the earth, and  
maketh it to bring forth, and budde, that it may giue  
seed to the sower and bread vnto him that eateth: So

The fruitfull of-  
fices of Prea-  
ching.

One God in ef-  
fence 3. distinct  
persons,

shall my word be that goeth out of my mouth, it shall not returne vnto me void, but it shall accomplishe that which I will, and it shall prosper in the thing whereto I sent it. In the first Psalm 3. verse. A Teacher of the Gospel is compared vnto a fruitfull tree, Which bringeth forth sweets and wholesome fruites. In the 15. of S. Iohns Gospel, 16. verse, the sonne of God saith: I haue ordained you that yee doe go and bring forth fruit and that your fruit remaine. &c. That is, the labours of them which teach, shall not only for a small time profite mankind, but shall gather vnto God an euerlasting Church: and the same Doctors or Teachers shall haue their euerlasting rewardes. With these and such like sayings, let godly teachers comfort themselves, and let them not forsake their standing, by reason they finde contempt of the world, now and then also pouerty, banishment and other daungers, but let them go with merry and ioyfull mindes, and with hope lighten their damages. But not in vaine, nor without good cause is The name of God here repeated thrice. For although there is one diuine essence: yet notwithstanding there are three persons of this Godhead, namely the Eternall father, who sent his sonne to take our humane nature vpon him: The same sonne who is called by Iohn. 1. cap. verse 1. the word; and by Isayas cap. 7. 14. cap. 8. 8. & Mat. 1. 23. Immanuel: and The holy Ghost proceeding from them both. And although vngodly and prophane persons doe deride vs so beleeuing and speaking: yet notwithstanding mens minds must with testimonies of diuine manifestations be so confirmed, that they which defend contrary opinions may by vs be both despised and refuted. For there can bee made no true prayer without considering of the difference in these three persons. Let our minde therefore be directed vnto this true God, who made himselfe knowne by sending his sonne our Lord Iesus Christ for our sakes crucified and raised from death to life. And truely let vs expresse in the beginning



beginning of our prayer the persons by name, and let vs consider what is the property of ech of them, that may be discerned from all creatures, and let our true prayer bee discerned from the praier of the heathen, and although it is here meant, that the reuiuing is giuen and made by all the three persons, yet this is done by order: The sonne who gathereth a Church immediately by the preaching of the gospel moueth our hearts, sheweth the Father, and giueth the holyghost: Therefore saith this psalme in the last verse, God shall blesse vs, that is, Emanuel God with vs, the sonne of God, who tooke vpon him our nature to become our mediator, redeemer, iustifier and sauour. Again the euerlasting high priest of the church, alwayes making intercession for vs giuing the word of the gospel and remission of sinnes. Also a king he is, gathering, keeping, and preserving, and protecting his church, giuing his holie spirit, and restoring vs to life and righteousnesse euerlasting. The euerlasting Father then blesseth or reuiueth vs, the Gynge, the Sonne, as the Giuer, and the holighost, as the performer. That is, the euerlasting Father is the fountaine of all benefites, because he made the decree touching our redemption testifying of the same publikely in the ministerie of the gospel, and priuately in the heartes of them which are conuerted vnto God, and which doe support and comfort themselves with the voyce of the gospel. I haue spoken touching so great matters, not as I ought, but, as I could: for as a certaine godly Emperour said, We speake not so much as we ought, but so much as we are able.

The effectuall  
blessings of God  
in Trinitie.

FINIS.

Praised be God,

3 OC 60



say it might be worth while to try it. I have seen it in the hands of some of the best men in the country, and they have all been successful in their use. I have seen it in the hands of some of the best men in the country, and they have all been successful in their use.